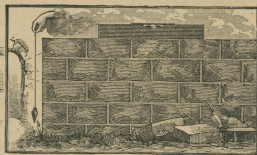
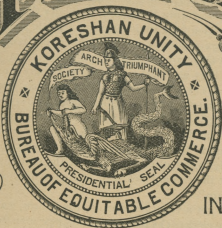


THE PLOWSHARE AND PRUNING HOOK

INDICATOR OF COMMERCIAL EQUATION.



Vol. 1. No. 7.

San Francisco, Cal., July, 4. 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.
1891.

ISSUED EVERY SATURDAY BY
THE BUREAU OF EQUITABLE COMMERCE.
212 & 214 Front Street, San Francisco, Cal.

KORESH, Founder and Director
C. J. MACLAUGHLIN, Editor.

Address all communications to the Editor.

One Year in advance, 50 cts.
One Copy, 5 "

Sample Copy on Application.

We will send any one THE PLOWSHARE AND PRUNING HOOK on trial for one month on receipt of ten cents in postage stamps. Do not let such an opportunity slip to receive for that length of time the most outspoken and fearless weekly paper published in America. Mail us the names of any of your friends whom you think would like to investigate our Matchless System of Commerce. We will send to all such two issues of this paper FREE. No financial obligation is incurred by those receiving the same. When you have read your paper hand it to some one whom you think its contents would interest. Thus do your part towards consummating a Revolution in Commerce.

LABOR TO SECURE US SUBSCRIBERS.

EQUITABLE COMMERCE.

What is it?

The equation of commerce will be reached by steps. The Bureau will first suspend the plumbline of equation. This implies an absolute revolution in all commercial methods. The competitive system is a scholastic cult wherein men, women and children are educated to cheat, steal, and lie for gain, and almost unconsciously they fall into the terrible habit of every man robbing his neighbor, in the church and out of it, and many see the sure road to an interminable hell, but no way of escape. The Bureau will suggest and execute the way out of the difficulty.

We have established our blacksmith shop in hades, down among the speculators on Front Street, where we will sell goods to

consumers at as near wholesale prices as it is possible to make them. We call it a blacksmith shop because we intend to forge some thunderbolts of Jove (Jehovah). We expect to heat our coals with the wrath of those who dwell and do business in Hades and make the fire fly from the hammer and anvil of justice to the laborer, clerk and every day consumer, robbed by the merchant, who is getting fat in purse, while the ordinary consumer is getting lean. It is the Bureau's object to become the producer by a process of growth to that end, and to make every consumer his own producer and thus break down the middle-man curse.

We expect, of course, to have a "monkey and a parrot time" of it, for all the devils will perambulate on their auriferous prominence, without doubt. For this we have prepared ourselves, and shall march right over the rubbish of generations of false education in business.

We do not anticipate the accomplishment of the process of adjusting the level of equation to the plumbline of commercial integrity independently of the aid of every person interested in the work of abolishing the system of competition through which is inaugurated the corruption of this age of abominable barbarism, "civilization" (?) If the community at large is interested in the regulation of prices, and the application of the laws of economy in the various avenues of trade let it put its shoulder to the wheel.

Competing Railroads.

"A Constant Reader" writes to the *Daily Report*, "Sir: As you are the people's advocate as against the railroads, why not constantly advocate postal telegraphy, Government supervision of railroads, and election of United States Senators by the people? These are popular reforms wanted by all, regardless of party. Why not have all people as well as Californians sounding your praise?" The *Report* responds as follows: "One thing at a time is a good rule. Till the people of San Francisco awake to the necessity of a competing trans-continental railroad, it is hardly worth while to bother them about such things as postal telegraphs or directly elected U. S. Senators."

The people of New York State wanted a competing railroad, and helped to build the West Shore road to compete with the regular Vanderbilt line,—the New York Central. Well, they succeeded in making a good competing road, when Vanderbilt was mean enough to purchase it. It doesn't compete as much as it did. Competing roads do not seem to benefit the "people" very much generally. There is already too much competition but it does not work, so far as we have been able to discover, to the

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If there were nothing else to show the true animus and tendency of the Farmers Alliance, and its infidelity to the people, than its bargain with the silver miners, it has already fixed its condemnation; its language is: "Give us money at two per cent interest and we will give you unlimited coinage of silver." To strike hands with the silver Shylocks is as bad as to be manipulated by the gold cormorants. Free and unlimited coinage of silver means that the government promises to insure a market price on stuff which has comparatively little market value, for the exclusive benefit of Millionaire Silver mine owners.

The farmers will discover to their final discomfiture that borrowing money at two per cent will not free them from the grasp of the tentacles of the *devil fish* floating in the watered stocks of Railroad Monopolists. Why should the people pay any *usury* on that which they can better provide without interest, on the basis proposed by the Bureau of Equitable Commerce, with the Koreshan Unity behind it? If the people comprise the government they can have what they want if they will dispose of the thieving Congress and banditti legislatures. Too much legislation enacted by official lawyers for the sole benefit of the legal profession is what the people do not want and what they will not have when they once get their eyes open to their rights, and methods of securing them.

Tolstoi appears to have stirred up a hornet's nest among French literators by his denunciation of liquor and tobacco, and yet every one knows that both these stimulants have a reactionary tendency and are therefore injurious, particularly to literary men. If a person can write well when under the control of one or both of these vices, poor writing must be the result of a literary effort on the part of such a person when not under such influence. Therefore good writing can in the end be uniformly produced by this same one if these stimulants are entirely dispensed with. An excited brain is not a safe brain. A good marksman always needs a clear head and steady nerve when firing at the target, which necessities are never superinduced by a use of liquor and tobacco. If there ever was a time when the wielder of the pen needs these requisite qualities in forging thunderbolts to hurl at social abuses that time is now. No; Tolstoi is right and his literary contemporaries of France are wrong. Liquor and tobacco are injurious to the brain and should be discarded, especially by brain workers.

The Summer Vacation.

The minister, the teacher, the prosperous business man, the lawyer, the doctor, the dead beat,—all take a vacation during the summer, while the millionaire has access to one whenever he wants it. About this time the steamers to Europe are crowded with fortunate people seeking recreation in foreign lands. The amount of money thus transferred to European interests in one year by Americans is prodigious. Summer pleasure-seeking in this country has grown to be a mania. People will leave magnificent residences surrounded by spacious grounds located in the suburbs of our cities, when old Sol becomes so affectionate in the beamings of his countenance, and hie themselves to Europe, to the seashore or to the

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The sky rocket, for example, as utilized by Americans upon this festive day is wonderfully symbolic of the prevailing methods employed by this new civilization of ours. The sky rocket explodes with a great noise, leaps far into the ethereal blue, then, bursting with a second report and dazzling brilliancy, soon fades into nothingness. This masterful production of the pyrotechnist as it spreads its fiery plumage mid-air is, as it were, a handwriting on the wall to this age of competition and speculation. It foretells impending disaster to the financial centres. Railway corporations and other combines are launched upon the world with a sounding of trumpets and by a watering of stock leap quickly into fame and favor; yet a little while and these same concerns which receive an impetus from inflation and falsification will burst and be dissipated. But the dabblers in fictitious values fail to note the significance of unerring prognostications thus expressed.

When a *fete* is observed it is customary to have a clear concept of the motive prompting such celebration, yet Napoleon standing before the Sphinx was not confronted with such an enigma as that which faces the American in his efforts to explain the reasons for a national recognition and commemoration of the fourth day of July. Once the happy reminder of a nation's independence dearly won, now nothing but the portent of its dissolution. The stars and stripes were originally the emblem of a potential democracy, are now, with their red and white bars, a fore-runner of a revolution's blood and a nation's virtues disintegrated. The picture of George Washington which once fed the ardor of patriots now looks down with reproach upon a country doomed to dismemberment through corruption and prodigality.

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The Vitality of Our System.

Some people fancy that this paper can not win to its support a constituency large enough to make it a potential factor in journalism; but herein they will find themselves mistaken. THE PLOW-SHARE and PRUNING HOOK will win to itself a larger and more powerful support than any other paper published and we are able to give our reasons for making this statement. There are plenty of journals published and some which advocate reform measures in the conduct of public affairs. Most publications, however, lack the moral courage to tell the *whole* truth; while they may be edited with skill and ability and their pages give every evidence of erudition, their influence and circulation can prove but ephemeral owing to the fact that they are reposing upon moral sentiment long since made but which has decayed. In other words their main mission for circulating, is to live off of and cater to popular prejudice and fallacy. Such a journalistic policy in these days of rapid and radical change must prove but short lived and disastrous. A great crisis has been reached in the world of thought and the journalist who attempts to evade, ridicule, or deny such a self-evident proposition is either a knave, a trifle or an idiot, whose paper no matter how large its existing circulation or apparent influence, must soon be buried in the debris of the crumbling and worthless system of social economy which he labors to support. Appearances are oftentimes deceitful, and popular support when not founded upon a great moral principle invariably proves fickle and evanescent.

The gentlemen may cry for peace to their hearts content; they may employ their most subtle powers in deceiving the people as to the true status of social affairs; they may apologize for and conceal the true animus of a governmental policy which does not contain one redeeming feature; they may pooh-pooh the portentous signs of approaching revolution; but none of these shallow expedients will avert the consummation of an effect heaped up by the operation of a known cause. Modern culture and refinement with all its piccadillies cannot thwart the operation of law and therefore the sooner the literati and the "utterly uttuh" become reconciled to the inevitable and face the music the better it will be for them. As soon as the impending financial crash becomes a reality and the millions are running to and fro for bread, the pedantic and didactic "literary feller" with his high sounding periods and esthetic notions, the unscrupulous journalist, famous for his "nose for news", and the chit-chat paragrapher with his lightweight caliber, will, with their instruments of public communication—their lying dailies, society weeklies and erudite monthlies—be left to perish by a public driven frantic in its efforts for self-preservation. Passing witticisms, clever epigrams and elusive though well-turned sentences will then fall flat upon the terrified ears of a

lamity-stricken race. The booming of the cannon at Fort Sumpter fell with startling surprise upon the ears of that large class of optimists who ridiculed the approach of rebellion, and when this bloody struggle for the triumph of a great moral principle had accomplished its work and the slavery of the black-man was but a matter of history, there vanished with the Southern Confederacy and the arrogant Southern planter a host of respectable, patronizing, aimless journals and journalists who were relegated to obscurity because they lacked the moral courage to ride upon the crest of a great reform wave. History but repeats itself and the very clever fellows who fancy they are doing just the thing to cater to a vitiated public sense will someday be left to reflect upon their folly within the confines of "innocuous desuetude."

There are some reform journals which are seemingly fearless in their advocacy of right but a close observation will reveal the fact that their aim is unskilled and abortive. It will not do to alone tear down; there must also be some upbuilding. That is a foolish man who would demolish his present abode, no matter how dilapidated it may have become, before supplying another place wherein to lay his head. Self-preservation is the first law of nature and must therefore always obtain on the chess-board of life. Calculating, sober people, no matter how desirous they may be for good government, will never desert the old hulk until they have signaled another ship and that is the reason why the various reformatory schemes which have had their birth only in the minds of enthusiastic theorists can never win the confidence of any but the wild, untutored and demoralized. What the people are looking for is a tangible system of reform which instead of blatant denunciation can erect a solid platform upon which to stand and spread, and this is more than socialism, nationalism, or any of the other isms can do—hence they have no substantial support.

The Bureau of Equitable Commerce *does* project a practical, workable and *working* plan which, in puerile vernacular, is "as easy as rolling off a log," and one bound to obtain because it meets every requirement.

The Patrons of Equitable Commerce become at once part owners and sharers of the profits of the system. And patrons, we are bound to get, and plenty of them too, because we are able to supply groceries and provisions at less than retail prices. While we are thus supplying the public with the necessities of life at less than current prices we are also building up our own system of exchange which must soon render United States currency of small value to our Patrons. But this is not all. We shall at once establish a school of National Economy where we will educate the people in the true principles of government and commercial exchange which are as different from the methods now in vogue in political and commercial life as light is from darkness. This School will be established through the mediumship of conventions.

If you want to win the unwavering support of the masses to a particular method of operation, put food into their stomachs and you have struck the right nerve. It must at once be apparent to the clear sighted admitting the practicability of our commercial plan, that through its operation we will aggregate to ourselves an ever increasing constituency which will be more compact and invulnerable than a Grecian phalanx. The interests of our Patrons will be our interests and it will be to the common interest to rapidly spread and multiply our branches of commerce so that all may be benefited thereby. Every Patron will also quite naturally become a reader of and agent for THE PLOWSHARE and PRUNING HOOK, which, having no interest to serve but that of the people, and being afraid of no party or corporation, will hit the nail on the head every time, and through its ever augmenting circulation and enthusiastic support will become such a power in the land as has never been known to journalism. This slight review of our plans for the reformation of a down-trodden world and revolution of commercial methods, gives some idea of the amount of *vitality* possessed by the Koreshan system of philosophy.

Believing in the potency of centralization and the futility of decentralization we have an acknowledged head to our system who is the master spirit of the whole movement, in its theological, scientific and commercial phases. Our conceptions of the economy of life are not inspired by musty books or worn out methods but have been evolved from the influx of culminating destiny. Our modes of

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Some people fancy that this paper can not win to its support a constituency large enough to make it a potential factor in journalism; but herein they will find themselves mistaken. THE PLOW-SHARE AND PRUNING HOOK will win to itself a larger and more powerful support than any other paper published and we are able to give our reasons for making this statement. There are plenty of journals published and some which advocate reform measures in the conduct of public affairs. Most publications, however, lack the moral courage to tell the *whole* truth; while they may be edited with skill and ability and their pages give every evidence of erudition, their influence and circulation can prove but ephemeral owing to the fact that they are reposing upon moral sentiment long since made but which has decayed. In other words their main mission for circulating, is to live off of and cater to popular prejudice and fallacy. Such a journalistic policy in these days of rapid and radical change must prove but short lived and disastrous. A great crisis has been reached in the world of thought and the journalist who attempts to evade, ridicule, or deny such a self-evident proposition is either a knave, a trifle or an idiot, whose paper no matter how large its existing circulation or apparent influence, must soon be buried in the debris of the crumbling and worthless system of social economy which he labors to support. Appearances are oftentimes deceitful, and popular support when not founded upon a great moral principle invariably proves fickle and evanescent.

The gentlemen may cry for peace to their hearts content; they may employ their most subtle powers in deceiving the people as to the true status of social affairs; they may apologize for and conceal the true animus of a governmental policy which does not contain one redeeming feature; they may pooh-pooh the portentous signs of approaching revolution; but none of these shallow expedients will avert the consummation of an effect heaped up by the operation of a known cause. Modern culture and refinement with all its peccadillies cannot thwart the operation of law and therefore the sooner the literati and the "utterly untah" become reconciled to the inevitable and face the music the better it will be for them. As soon as the impending financial crash becomes a reality and the millions are running to and fro for bread, the pedantic and didactic "literary feller" with his high sounding periods and esthetic notions, the unscrupulous journalist, famous for his "nose for news", and the chit-chat paragrapher with his lightweight caliber, will, with their instruments of public communication—their lying dailies, society weeklies and erudite monthlies—be left to perish by a public driven frantic in its efforts for self-preservation. Passing witticisms, clever epigrams and elusive though well-turned sentences will then fall flat upon the terrified ears of a

lamity-stricken race. The booming of the cannon at Fort Sumpter fell with startling surprise upon the ears of that large class of optimists who ridiculed the approach of rebellion, and when this bloody struggle for the triumph of a great moral principle had accomplished its work and the slavery of the black-man was but a matter of history, there vanished with the Southern Confederacy and the arrogant Southern planter a host of respectable, patronizing, aimless journals and journalists who were relegated to obscurity because they lacked the moral courage to ride upon the crest of a great reform wave. History but repeats itself and the very clever fellows who fancy they are doing just the thing to cater to a vitiated public sense will someday be left to reflect upon their folly within the confines of "innocuous desuetude."

There are some reform journals which are seemingly fearless in their advocacy of right but a close observation will reveal the fact that their aim is unskilled and abortive. It will not do to alone tear down; there must also be some upbuilding. That is a foolish man who would demolish his present abode, no matter how dilapidated it may have become, before supplying another place wherein to lay his head. Self-preservation is the first law of nature and must therefore always obtain on the chess-board of life. Calculating, sober people, no matter how desirous they may be for good government, will never desert the old hulk until they have signaled another ship and that is the reason why the various reformatory schemes which have had their birth only in the minds of enthusiastic theorists can never win the confidence of any but the wild, untutored and demoralized. What the people are looking for is a tangible system of reform which instead of blatant denunciation can erect a solid platform upon which to stand and spread, and this is more than socialism, nationalism, or any of the other isms can do—hence they have no substantial support.

The Bureau of Equitable Commerce *does* project a practical, workable and *working* plan which, in puerile vernacular, is "as easy as rillin off a log," and one bound to obtain because it meets every requirement.

The Patrons of Equitable Commerce become at once part owners and sharers of the profits of the system. And patrons, we are bound to get, and plenty of them too, because we are able to supply groceries and provisions at less than retail prices. While we are thus supplying the public with the necessities of life at less than current prices we are also building up our own system of exchange which must soon render United States currency of small value to our Patrons. But this is not all. We shall at once establish a school of National Economy where we will educate the people in the true principles of government and commercial exchange which are as different from the methods now in vogue in political and commercial life as light is from darkness. This School will be established through the mediumship of conventions.

If you want to win the unwavering support of the masses to a particular method of operation, put food into their stomachs and you have struck the right nerve. It must at once be apparent to the clear sighted admitting the practicability of our commercial plan, that through its operation we will aggregate to ourselves an ever increasing constituency which will be more compact and invulnerable than a Grecian phalanx. The interests of our Patrons will be our interests and it will be to the common interest to rapidly spread and multiply our branches of commerce so that all may be benefited thereby. Every Patron will also quite naturally become a reader of and agent for THE PLOWSHARE AND PRUNING HOOK, which, having no interest to serve but that of the people, and being afraid of no party or corporation, will hit the nail on the head every time, and through its ever augmenting circulation and enthusiastic support will become such a power in the land as has never been known to journalism. This slight review of our plans for the reformation of a down-trodden world and revolution of commercial methods, gives some idea of the amount of *vitality* possessed by the Koreshan system of philosophy.

Believing in the potency of centralization and the futility of decentralization we have an acknowledged head to our system who is the master spirit of the whole movement, in its theological, scientific and commercial phases. Our conceptions of the economy of life are not inspired by musty books or worn out methods but have been evolved from the influx of culminating destiny. Our modes of

procedure are logical, methodical and equitable, and our labyrinth of machinery while just unfolding is without a flaw in its masterful conception. We shall demonstrate to the world by our movements that we hold the key to the situation. The Koreshan system of universal economy will demolish the modern church with its hypocrisy, demonstrate the fallacies of modern science, and by its matchless system of equitable exchange seal the doom of the money changer and obliterate the legislative dens of thievery.

THE PLUMBER.

The plumber, like the broker, is one of the evolutions of the nineteenth century. The plumber is shrewd. He has carefully gauged the situation and purposes to make the most of it. The assassin may execute his bloody work but "murder will out" and the gallows fixes his doom; the bank cashier may embezzle funds but detection is sure to follow; the policeman may go to sleep on his beat but the sergeant or lieutenant is sure, some day, to catch him napping; the lover can prove false to his betrothed and is met with the inevitable suit for breach of promise; a woman can declare that she is "just 19" when screened by the friendly aid of paint, powder, and stays, but some day when taken unawares she looms up in all her aged hideousness and the lie is out; the merchant may misrepresent his wares but his customers are sure to find out that he has been deceiving them, and then, so far as they are concerned his "goose is cooked"; the politician may hoodwink his constituents and finally pay the penalty amid the shades of private life; the Prince of Wales may gamble at baccarat and at last have the facts aired in court; the colored gentleman may pilfer the henney and pay the penalty with a load of buckshot or by a basilar incision of canine teeth; the small boy may get among the jellies yet cannot escape a maternal rebuke; the rat may tamper with the pantry and even he will round out his illustrious career in the tenacious tentacles of the trap; but the plumber, Oh! the plumber! Have any of his nefarious tribe ever been intercepted in their villainy? Like "Jack, the Ripper," he stands out in bold relief as the masterful evader of justice.

Has any one ever dared to follow the plumber in his work of devastation among the ramifications of the lead pipe? Did he ever confess? Was he ever known to loosen his death-like grip upon the suffering house-holder? Are his visitations not more frequent than those of the doctor, the dunner or the book agent? Did you ever note the artless non-committal expression of his face? If the plumber were ever to make a clean breast of it his would eclipse any tale recorded in the annals of crime. But, no! He cannot, he dare not, confess. He is a close student of men and methods and knows full well that the policy adopted in the commercial world is: "Dog eat dog," and that piracy to day is peerless in the methods it employs for the acquisition of gold. He has adopted a profession that absolutely defies detection in its dishonesty and how he chuckles over a knowledge of this fact! How long must we endure him?

Well, the methods of the plumber afford a good indication of the business relations of mankind. When the present commercial tactics are revolutionized we will have honest plumbers: not before.

THE HIDDEN HAND.

[From a New England Correspondent.]

"In all deceivableness of unrighteousness" the Jesuitical power is everywhere in this country working with cunning hand, and with comprehensive and far-reaching schemes, for the subversion of civil and religious liberty; to yet our people seeing, see not, and hearing do not understand, nor even dream of what is in preparation for them. Particularly is this manifest in the business centres of New England where factories abound and foreigners mostly congregate. Here where I am is a large manufacturing town, comprising—as all such towns do—people who are chiefly of foreign birth. Two or three years ago a military company was formed, and was furnished with arms by the state authorities. This company meets frequently for exercise in the manual of arms.

Now I am credibly informed that this company, over 250 in number, is constituted almost wholly of Catholics; and I am told that military companies similarly composed are springing into existence in the large factory towns all over New England. Can it be that military companies thus constituted are merely fortuitous? What sane man can believe this? In John C. Calhoun's time, and for not less than fifteen years preceding our war of the rebellion, military companies were formed and kept in active drill, periodically, throughout the Southern States, until the war-cloud burst upon us in 1861. Should not one such lesson be a sufficient warning?

But we are not wanting in other signifiers bearing in the same direction. While your correspondent was in Boston last autumn, (I think it was early in the month of October) there occurred one of the largest processions of Catholics I had ever seen—marching through the principal streets of the city under arms! For two full hours the street on which I stood was blocked by the passing pageant. They were Father Mathew Temperance Societies;—at least so their banners said. What at once struck me as remarkable was the fact that no one I talked with on the subject seemed to think there was any thing incongruous in the matter of a body of temperance men bearing arms: still less did it seem to occur to any one that these were Catholics—in large proportion, of foreign birth—marching in cadence to the music of Rome—whither and for what purpose the rank and file of them may have but the faintest perception to day. 'Tis likely the average Bostonian would have smiled compassionately at me had I given him a full translation of the thoughts that passed through my mind on that occasion; and certainly no daily paper in the city, would have dared put them in print.

Three years ago this month (June) the people of this town were much stirred up on the important (?) question whether its High School graduating exercises should be opened with prayer,—a Catholic priest, being one of the School-committeemen at the time, strenuously objecting on the grounds that the expenses attending the same, being paid out of the common school fund, it was not the intention of the public that the town's money should be expended for religious purposes of any kind. "Catholics," he said "cannot attend the religious exercises of any denomination but their own without offending against the rules of their church. We oppose prayer in the public school: why should we not oppose it at graduation?" Then in answer to a question he said: "Yes, there will be prayer at the graduation; but it is against my solemn protest. I am but one against two. The scholars have voted on the matter, and a majority of them are in favor of having prayer; but if may be well for these people to remember that the time is coming when they will not be in the majority. When that time comes they may be able to see this matter in a different light,—especially if the Catholics should attempt to force them to participate in religious exercises which are distasteful to them." I make no point here of the fact that his reverence, the priest, objected to protestant prayers or other religious exercises on the occasion referred to because I do not myself believe that prayers, made to order and merely formal in their character, can be regarded as particularly efficacious or morally helpful on such occasions. I only give it as the furnishing cause of the intimation pregnant with which the priest followed it, namely,—*"that the time is coming when they will not be in the majority!"*

The past history of the Catholic Church, and the volcanic and barbaric elements which so largely compose its present following, do not give us a very assuring or rose colored view of what we may reasonably expect in the day of its ascendancy and triumph, if that should ever come; which seems now far from improbable. Indeed this is the one bright hope which the Romish Church most often, and with the greatest persistency, holds up to the eyes of her deluded children. When we see her myriads swarming to our shores from the sinking kingdoms of dying Europe, do we realize the Jesuitical forces which are at work on both sides of the great ocean to marshal them on their way hither, and to distribute and direct them after their arrival?—on the one side, with money in hand to put them on ship-board and pay their fare (money furnished, as is known, through labor-contract agencies, by millionaire mining and railroad corporations, because these want and will have

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cheap labor, at what ever peril to the country); and on the other, to receive and send them forth like cattle where they are wanted? And one who will take the pains to inquire will find that these foreign labor-contract agencies are mostly, and perhaps entirely—except in China and Japan—manipulated by Jesuits. An Italian told me this very day that all Italians who come to this country through these agencies are supposed to be Catholics; and that their passage money is paid, and their tickets furnished to them by or through said agencies. Those who can pay for them, do so; and those who cannot, get them all the same.

As to the question of a State furnishing arms to societies—religious or other—for holiday occasions; or even to companies of State militia constituted exclusively of any particular party or sect; it is a thing which for obvious reasons ought never to be done. The very fact of a body of men so composed making such a request, should cast it under immediate suspicion. One may ask "Why not?—What is the special danger to be apprehended from it?" Well, let us take the Father Mathew procession in Boston last fall as an instance. Pleading precedent, it may continue to have such processions, and march under arms on holiday occasions till it becomes an established usage. Bye and bye, in some one of the many labor-troubles that are becoming more and more frequent and clamorous as the years roll on, there will be one of those great popular uprisings—another Martinsburg affair, only on a far grander scale—such as Gen. Ordway so graphically described in his address to a Washington audience not long ago. It reaches such appalling proportions that the whole country is paralyzed and the strong arm of the government finds itself over-matched in its methods of dealing with it. Rome's myrmidons are in it, and among them are the chief conspirators. The lords of Mammon tremble; for it is Rome's opportunity. The Romish Church is the only strong unity political and religious body in the United States, and they know it; and that she is ready to make "friends of the mammon of unrighteousness" for religious and political ascendancy they also know right well. A word from her to the leaders of her legions will stop the fray and "peace will reign in Warsaw." Under such stress of dire calamity involving their own ruin, what price will the gamblers of the nation—the lords of Mammon—not pay to end the reign of anarchy which their own greed and avarice will have brought upon the country? Will they haggle with Rome for terms then in order to save some faint shadow of the free government which their own hands will have destroyed, when a word from her to her legions would stop the burning and the slaughter? Believe it not!

More might be said; more ought to be said; nay, more will be said on this subject hereafter; for other pens will be employed as the heat of the campaign increases; but this must suffice for now.

TWENTY-EIGHT members of the New York Stock Exchange have been disciplined for running across the board room floor. They were fined \$1.00 each. This is in a circumstance to the discipline they will some day receive at the hands of the people upon whom they have been living by their gambling methods.

MONEY - PARTIES.

Having reviewed the history of our money, and shown how iniquitous is our present financial system upon the debtor and the laborer and producer, we pause to reflect and ask ourselves "how came these things to be?" They came through laws passed by Congress from time to time. Who was in Congress? The men whom our votes sent there. Why did not our representative oppose such laws? For reasons of his own. Why, at least, has he not told us about it himself? Because, perhaps, he did not understand it himself, and did not care to acknowledge his ignorance; perhaps he was a party to it and had more sense than to tell of his misdeeds. Perhaps the caucus favored these laws, and he believed in serving the party, not the people. He probably still blame it on the "other party." The party to be blamed, I have often noticed, is always like the soft side of a brick, "the other side." It would be best to educate yourself thoroughly on the subject and then ask him to explain. Be sure, too, to find out his record (not him) the Congressional Record. Can either party (Republican or Democratic) prove their innocence in this great game of enslaving the people on the "European plan, led on by England?" The measure providing for and originating contraction (passed April 12, 1867) shows in the Congressional Record that in the House fifty-five Republicans and twenty-eight Democrats voted for it. In the Senate all but seven voted for it, and they were Republicans. A majority of both parties voted for it. The act to resume specie payments—that is, to declare that the paper

money with which the soldier and laborer and producer had been paid was not good, and we must go to specie or coin. The Republicans voted for it and the Democrats voted against it, because it said that this resumption in four years instead of immediately. My grounds for this assertion are solid. Read them. Democratic platform of 1876:

"We denounce the financial imbecility and immorality of that party (the Republican) which * * * while annually professing to intend a speedy return to specie payments, has annually enacted fresh hindrances thereto. As such a hindrance we denounce the act of 1875."

Both parties in favor of it; only the Democrats wanted it at once. In a speech in New York, September 23, 1880, Senator Bayard said:

"I am for resumption, and the Democratic candidates for President and Vice-President want the same kind of resumption that I do—a real and not a sham resumption."

In a letter written in December, 1879, Senator Wade Hampton said: "It would be sound policy, therefore, for us to do our duty and wipe out the greenbacks."

President Hayes' message, the same year and month, said: "The retirement from circulation of the United States notes is a step to be taken in our progress toward a safe and stable currency."

John Sherman, Republican chairman of the Senate Committee on Finance, reported in favor of the same. Certainly both parties were in favor of contraction of the currency, and both favored resumption of specie payment and destruction of greenbacks.

Now let us examine the records of the two parties upon the national bank question. The Republican party instituted and has ever fostered the national banks; although Lincoln gave them a parting warning when he said that he feared that "in the near future all wealth would be aggregated in the hands of the few, and the Republic destroyed." Is it not true that Republicans were heeding this prophecy of the greatest Republican? In a speech in New York in September, 1880, Senator Bayard said:

"I have seen it charged that the Democratic party were foes to national banks; but I am at a loss to know the authority for this. The platforms of the party contain no such suggestion and admit of no such construction; and it is very certain that for second place on our ticket we have named Mr. Wm. H. English, of Indiana, one of the ablest financiers and best business men in the whole country, whose management of the affairs of a national bank of which he was president was conspicuous for his success."

Having failed in their ticket with a man favoring the banks as "second place," the Democrats next time put one known to favor them in the first place and the Wall Street muggumps elected Cleveland. Mr. Cleveland in return for their vote made Manning Secretary of the Treasury; James Smith, States Treasurer, and Canada, sub-treasurer at New York—all three of them being stockholders and officers in the Western National Bank of New York. In 1887 President Cleveland (or his secretary, with his knowledge and consent), instituted the placing of large sums of government money with the national banks free of charge. And this same pet bank (the Western National) received eleven hundred thousand of it.

The Hon. John G. Carlisle, that paragon and priest of this latter-day democracy, who with withering emphasis pronounced the Alliance sub-treasury bill "un-Democratic," has a record also. The national banks not satisfied with the great power and iniquitous privileges already granted, desired to be further favored. They are allowed to issue bank notes to the amount of 90 per cent of their government bonds. They desired to issue up to the full value. The bill when introduced had to be referred to the Committee on Banking. Mr. Carlisle as Speaker of the House had the appointment of that committee, and he put on it a majority of men known to be friends of the banks. And yet John G. Carlisle sets himself up as a judge and expounder of democracy. Cleveland has become the great Democrat and Bayard the pure apostle of faith. If they be Democrats at all, they must be better Democrats than these Thomas Jefferson, Andrew Jackson and John C. Calhoun; for we have handed down to us the records of these great men; men whose names will never be forgotten so long as America has a history, or liberty a resting place for the sole of her foot. Hear the words of Thomas Jefferson, the father of democracy:

"I sincerely believe with you that banks are more dangerous than standing armies. Put down the banks, and if this country cannot be carried through the longest war against her most powerful enemy, without loading us with perpetual debt, I know nothing of my countrymen."

Again, in a letter dated December 13, 1869, Mr. Jefferson says: "This institution is one of most deadly hostility existing against the principles and form of our Constitution. That it is hostile we know—first, from a knowledge of the principles of the persons who compose the body of their directors and stockholders; second, from the sentiments of the newspapers they support. Treasury bills or notes, bottomed on taxes, and thrown into circulation, will take the place of so much gold and silver, but bank paper must be suppressed and the circulation restored to whom it belongs."

Andrew Jackson, in his farewell address, devoted a large space to the old United States bank, every word of it endeavoring to impress upon Congress the danger to our government and liberties from that institution. I select from it these words:

"The result of the ill-advised legislation which established this great monopoly is to concentrate the whole moneyed power of the Union, with boundless means of corruption and its innumerable dependencies, under the control and command of one acknowledged head; thus organizing this particular interest as one body, and enabling it to bring forward upon any occasion its entire strength to support or defeat any measure of government. In the hands of this formidable power, thus perfectly organized, was also placed un

cheap labor, at what ever peril to the country); and on the other, to receive and send them forth like cattle where they are wanted? One who will take the pains to inquire will find that these foreign labor-contract agencies are mostly, and perhaps entirely—except in China and Japan—manipulated by Jesuits. An Italian told me this very day that all Italians who come to this country through these agencies are supposed to be Catholics; and that their passage money is paid, and their tickets furnished to them by or through said agencies. Those who can pay for them, do so; and those who cannot, get them all the same.

As to the question of a State furnishing arms to societies—regiments or other—for holiday occasions; or even to companies of State militia constituted exclusively of any particular party or sect; it is a thing which for obvious reasons ought never to be done. The very fact of a body of men so composed making such a request, should cast it under immediate suspicion. One may ask "Why not?—What is the special danger to be apprehended from it?" Well, let us take the Father Mathew procession in Boston last fall as an instance. Pleading precedent, it may continue to have such processions, and march under arms on holiday occasions till it becomes an established usage. Bye and bye, in some one of the many labor-troubles that are becoming more and more frequent and clamorous as the years roll on, there will be one of those great popular uprisings—another Martinsburg affair, only on a far grander scale—such as Gen. Ordway so graphically described in his address to a Washington audience not long ago. It reaches such appalling proportions that the whole country is paralyzed and the strong arm of the government finds itself over-matched in its methods of dealing with it. Rome's myrmidons are in it, and among them are the chief conspirators. The lords of Mammon tremble; for it is Rome's opportunity. The Romish Church is the only strong unity political and religious body in the United States, and they know it; and that she is ready to make "friends of the mammon of unrighteousness" for religious and political ascendancy they also know right well. A word from her to the leaders of her legions will stop the fray and "peace will reign in Warsaw." Under such stress of dire calamity involving their own ruin, what price will the gamblers of the nation—the lords of Mammon—not pay to end the reign of anarchy which their own greed and avarice will have brought upon the country? Will they haggle with Rome for terms then in order to save some faint shadow of the free government which their own hands will have destroyed, when a word from her to her legions would stop the burning and the slaughter? Believe it not!

More might be said; more ought to be said; nay, more will be said on this subject hereafter; for other pens will be employed as the heat of the campaign increases; but this must suffice for now.

TWENTY-EIGHT members of the New York Stock Exchange have been disciplined for running across the board room floor. They were fined \$1.00 each. This is a circumstance to the discipline they will some day receive at the hands of the people upon whom they have been living by their gambling methods.

MONEY—PARTIES.

Having reviewed the history of our money, and shown how iniquitous is our present financial system upon the debtor and the laborer and producer, we pause to reflect and ask ourselves "how can these things be?" They came through laws passed by Congress from time to time. Who was in Congress? The men whom our votes sent there. Why did not our representative oppose such laws? For reasons of his own. Why, at least, has he not told us about it himself? Because, perhaps, he did not understand it himself, and did not care to acknowledge his ignorance; perhaps he was a party to it and had more sense than to tell of his misdeeds. Perhaps the caucus favored these laws, and he believed in serving the party, not the people. He probably will blame it on the "other party." The party to be blamed, I have often noticed, is always like the soft side of a brick, "the other side." It would be best to educate yourself thoroughly on the subject and then ask him to explain. Be sure, too, to find out his record (not him) the Congressional Record. Can either party (Republican or Democratic) prove their innocence in this great game of enslaving the people on the "European plan, led on by England?" The measure providing for and originating contraction (passed April 12, 1867) shows in the Congressional Record that in the House fifty-five Republicans and twenty-eight Democrats voted for it. In the Senate all but seven voted for it, and they were Republicans. A majority of both parties voted for it. The act to resume specie payments—that is, to declare that the paper

money with which the soldier and laborer and producer had been paid was not good, and we must go to specie or coin. The Republicans voted for it and the Democrats solidly against it, because it called for this resumption in four years instead of immediately. My grounds for this assertion are solid. Read them. Democratic platform of 1876:

"We denounce the financial imbecility and immorality of that party (the Republican) which * * * annually professing to intend a speedy return to specie payments, has actually enacted fresh hindrances thereto. As such a hindrance we denounce the act of 1875."

Both parties in favor of it; only the Democrats wanted it at once. In a speech in New York, September 23, 1880, Senator Bayard said:

"I am for resumption, and the Democratic candidates for President and Vice-President want the same kind of resumption that I do—a real and not a sham resumption."

In a letter written in December, 1879, Senator Wade Hampton said:

"It would be sound policy, therefore, for us to do our duty and wipe out the greenbacks."

President Hayes' message, the same year and month, said:

"The retirement from circulation of the United States notes is a step to be taken in our progress toward a safe and stable currency."

John Sherman, Republican chairman of the Senate Committee on Finance, reported in favor of the same. Certainly both parties were in favor of contraction of the currency, and both favored resumption of specie payment and destruction of greenbacks.

Now let us examine the records of the two parties upon the national bank question. The Republican party instituted and has ever fostered the national banks; although Lincoln gave them a parting warning when he said that he feared that "in the near future all wealth would be aggregated in the hands of the few, and the Republic destroyed." Is it not time that Republicans were heeding this prophecy of the greatest Republican? In a speech in New York in September, 1880, Senator Bayard said:

"I have seen it charged that the Democratic party were foes to national banks; but I am at a loss to know the authority for this. The platforms of the party contain no such suggestion and admit of no such construction, and it is very certain that for second place on our ticket we have named Mr. Wm. H. English, of Indiana, one of the ablest financiers and best business men in the whole country, whose management of the affairs of a national bank of which he was president was conspicuous for its success."

Having failed in their ticket with a man favoring the banks as "second place," the Democrats next time put one known to favor them in the first place and the Wall Street muckpots elected Cleveland. Mr. Cleveland in return for the vote made Manning Secretary of the Treasury, Jordan, United States Treasurer, and Canada, sub-treasurer at New York—all three of them being stockholders and officers in the Western National Bank of New York. In 1887 President Cleveland (or his secretary, with his knowledge and consent), instituted the placing of large sums of government money with the national banks free of charge. And this same pet bank (the Western National) received eleven hundred thousand of it.

The Hon. John G. Carlisle, that paragon and priest of this latter-day democracy, who with withering emphasis pronounces the Alliance sub-treasury bill "un-American," has a record also. The national banks not satisfied with the great power and iniquitous privileges already granted, desired to be further favored. They are allowed to issue bank notes to the amount of 90 per cent of their government bonds. They desired to issue up to the full value. The bill when introduced had to be referred to the Committee on Banking. Mr. Carlisle as Speaker of the House had the appointment of that committee, and he put on it a majority of men known to be friends of the banks. And yet John G. Carlisle sets himself up as a judge and expounder of democracy. Cleveland has become the great Democrat and Bayard the pure apostle of faith. If they be Democrats at all, they must be better Democrats than were Thomas Jefferson, Andrew Jackson and John C. Calhoun; for we have handed down to us the records of the greatest men; men whose names we never forget, whose words be forgotten so long as America has a history, or liberty a resting place for the sole of her foot. Hear the words of Thomas Jefferson, the father of democracy:

"I sincerely believe with you that banks are more dangerous than standing armies. Put down the banks, and if this country cannot be carried through the longest war against her most powerful enemy, without loading us with perpetual debt, I know nothing of my countrymen."

Again, in a letter dated December 13, 1869, Mr. Jefferson says:

"This institution is one of most deadly hostility existing against the principles and form of our Constitution. That it is hostile we know—first, from a knowledge of the principles of the parties who compose the body of their directors and stockholders; second, from the sentiments of the newspapers they support. Treasury bills or notes, based on taxes, and thrown into circulation, will take the place of so much gold and silver, but bank paper must be suppressed and the circulation restored to whom it belongs."

Andrew Jackson, in his farewell address, devoted a large space to the old United States bank, every word of it endeavoring to impress upon Congress the danger to our government and liberties from that institution. I select from it these words:

"The result of the ill-advised legislation which established this great monopoly was to concentrate the whole monetary power of the Union with boundless means of corruption and its numerous dependents, under the direction and command of one acknowledged head; thus organizing this particular interest as one body, and enabling it to bring forward upon any occasion its entire strength to support or defeat any measure of government. In the hands of this formidable power, thus perfectly organized, was also placed un

limited dominion over the amount of the circulating medium, giving it the power "to regulate the value of property and the fruits of labor."

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"Place the money power in the hands of a combination of a few individuals, and they, by expanding or contracting the currency, may raise or sink prices at pleasure; and by purchasing when at the greatest depression, and selling when at the greatest elevation, may command the whole property and industry of the community, and control its fiscal operations. The banking system places this power in the hands of those who control it. Never was any engine invented better calculated to place the destiny of the many in the hands of the few, or less favorable to that equality and independence which lies at the bottom of our free institutions."

Read the words of Lincoln and Jefferson, Jackson and Calhoun, and then compare with them the words and deeds of the latter saints. No honest man, with any sense at all, can fail to admit that the leaders of both parties are renegades and apostates to the teachings of the great statesmen who founded them. That man who supports Harrison, Sherman, Foster, etc., and yet calls himself a Lincoln Republican, is assailing the honor and fame of that great American, and places himself in the same category as Wilkes Booth. And for the followers of Cleveland and Carlisle to call themselves Jeffersonian Democrats is to profane the tomb at Monticello. The party names are still adopted and the party organization kept up, but the principles taught by the founders have been forgotten, and now the leaders teach the very opposite. The parties now stand like a once holy edifice, and the congregation is in it and the preacher is preaching; but if the gospel is no longer taught, and instead idolatry, that is certainly no longer a church of God. I think it is high time for all honest men in the Democratic party to be Democrats.

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The Russian laws governing the Jews are oppressive, cruel, and persecutory. They are compelled to live within the prescribed pale in the fifteen provinces in which they are allowed, but must not go more than fifty versts—about thirty-three miles—from the frontier. This is on account of the large smuggling business the Russians carry on, from which the Jews are excluded, as it is very profitable. They are excluded from the villages and are permitted in towns and towns only, and are interdicted from the employments of skilled artisans, which embrace the trades and occupations of better wages. Priests, bakers, goldsmiths, and vintners are not included among skilled artisans. Jews are not allowed in the Grand Duchy of Finland and in Courland, or Riga, as they formerly were, and the widows of former resident Jews are expelled thence. In none of the important commercial centres are Jews allowed to live, either in Russia or Siberia, and those driven from interdicted places to the pale are forced to travel under military convoy, like prisoners, in large gangs. In some places, they are prosecuted and punished as vagrants, vagabonds, or rogues, and any who are not duly registered are accounted as alien trespassers. Jews are compelled to military service as soldiers, but not allowed to hold even the lowest rank as officers, and no Jew is permitted service in the navy. The penalty for a Jew in evading military service is more severe than that inflicted upon the Russians. The Jews are not allowed schools of their own, and the children of Jews who attend school are required to be present on Jewish holidays, in spite of the religion of their parents. But Jews of the highest degrees of university learning are permitted the privilege of living outside the pale. Jews are forbidden the sale of intoxicants, except in houses they occupy as freeholders, and are interdicted from mining industries, the possession or dealing in mining shares, or being agents in the industry or barter; from forwarding goods from frontier custom-houses to localities outside the pale, as principal agents, or employees. Christians are prohibited from serving as domestics in Jewish families, and Jewish domestics may be employed only in Jewish families. A special tax is levied on animals slaughtered for food uses, according to the Jewish method, and on the retail sales of such meats, and this tax is farmed out to Russians, who are strict in its collection to their own gain. Special taxes and imposts are likewise levied on the household property of Jews, on their business profits, on the skill-caps they wear at prayers, and on the Sabbath candles they use. Jewish agriculturists and rural communities of Jews are required to keep apart from settlers of another persuasion. No Jew can be chosen mayor, or judge, or town officer—the law holds that "the duties of a judge cannot be intrusted to Jews with convenience or decency"; and the Russian law declares all Jews to be aliens, whose several rights and privileges are regulated by special ordinances, thus placing them in the parish estate, subject to the officials and to the same duties and taxes. The Jews are compelled to obtain police sanction for every thing they do, and hence they are the victims of continual black-mail and fleecing by the police. Synagogues are allowed only in localities of not less than eighty Jewish houses, and houses of prayer only where there are not less than thirty Jewish houses. At the age of fourteen years, Jews can be received into the Russian Orthodox Church, notwithstanding the objection of their parents or guardians and on conversion they receive money-payment and are, thereupon, free

from the disqualifications and restrictions enforced against the faithful. Jews holding religious worship in their own houses, without permission of the authorities, are punished by law, and especially technical schools, and endowed by rich Jews in Russia are limited by law in the proportion of Jewish pupils or students to those of Christian denominations. But it appears that, with all these restrictions and prohibitions—the exclusion enforced against Jews in Russia—the government is not satisfied, and the unhappy people are now being expelled by harsh measures and actual force from the empire. The great scheme of Baron Hirsch and especially Jewish groups of Europe, to colonize the refugees in South America, will relieve thousands of them. Still their lot is sad to contemplate.—*The Argonaut of San Francisco, Cal.*

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But One Salvation.

The work for personal temperance is in competent hands, and is energetically pushed. From their nature, all the social, moral, religious and business forces are arrayed against intemperance, and their effectiveness is increasing steadily; but there is one class that all these efforts cannot reach. We refer to that too numerous class who, through weakness, or ignorance, or bad surroundings, are outside the pale of the moral and social and other forces which are potent with those on a higher plane. For this class, there is but one salvation—that is through Prohibition, to crush the traffic and render it impossible for them to become the slaves of drink. The problem then presents itself in this form: "Shall the state remedy their lack of ability or desire to control the appetite for drink by rendering it, through legal means, very difficult or impossible of gratification?" Public sentiment is growing in favor of an affirmative answer to this question. It is becoming well understood that the increase of crime is directly traceable to drink, that the rapid increase in the percentage of the insane and other defective classes is largely due to the same cause, and consequently that the increase of the public burden of supporting the machinery of the criminal courts, and of our penal reformatories and charitable institutions comes chiefly from the Rum traffic. To this is added the defiant attitude of the Rum Power toward all legislation intended to protect society; its evasion and defiance of laws which interfere in any way with it, notably the Sunday laws; and its utter unmanageableness in every way brings men to understand that there can be but one effective way of dealing with the evil—that is to crush, destroy, exterminate its cause. The Rum traffic is not a legitimate business. It supplies no proper human need, being simply a pander to vice and crime. It is a minister to human depravity, without one redeeming feature or one logical excuse for its existence. The work of personal temperance needs to be supplemented by the state reaching out the arm of the law to Pulverize the Rum Power.—*Toledo Blade.*

Already Upon us.

The coke strike in Pennsylvania has cost about \$3,000,000, including the loss to the workmen in wages. Ten men and three women have been killed and over thirty were seriously wounded; more than one thousand persons have been evicted from their homes. If this is not social war, what is it?—*Journal of the Knights of Labor.*

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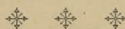
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